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## U.Va. editors arrested

by Jane Touzalin

Three staff members of the University of Virginia VIRGINIA WEEKLY and three former editors of the U.Va. CAVALIER DAILY were arrested in Charlottesville last week for violation of the Virginia state law which forbids advertising of, or any other type of encouragement toward, the procuring of abortions.

Warrants were served Monday, May 17 to Jeff Bigelow, Tom Breslin, and Tom Doran of the VIRGINIA WEEKLY; and to Thomas Adams, Bill Fryer, and Sam Graham, formerly of the CAVALIER DAILY. The charges were pressed by Leon Podles, a graduate student at the University. The warrant for Breslin was subsequently dropped when it was determined that he was not actually on the WEEKLY staff when the violations occurred.

Members of both publications have been accused of running advertisements for out-of-state abortion referral services and of printing other types of abortion procural information. Selection 18.1-63 of Virginia law states that, "If any person, by publications, lecture, advertisement, or by the sale or circulation of any publication, or in any other manner, encourage or prompt the procuring of abortion or miscarriage, he shall be guilty of a misdemeanor."

According to CAVALIER DAILY Editor Peter Shea, Podles and a group of sympathetic students went before the U.Va. Student Council earlier in the year. At that time they attempted to protest on moral and religious grounds the abortion information which both the newspapers and Student Council had been providing with the aid of student funds. Shea stated that, when they were "laughed out of the room," the group then went to the vice president of student affairs at U.Va. and complained, informing him that they would bring charges against members of the newspaper staffs.

When contacted by the BULLET, Student Body President Kevin Mannix stated that he could not remember any such group's approaching the Student Council. However, he said if this did occur, "I'm sure they weren't really laughed out of the room. We probably just decided to take no action on it."

Podles, who is spearheading the anti-abortion information effort, told the BULLET that he has been upset for a long time about certain policies practiced by Student Council and the campus publications which utilized student funds to make abortion information available to students. He feels that many other U.Va. students share his concern in this matter. "A number of students have felt that their religious beliefs were being violated," he said. Although he himself is Catholic, Podles stated that "not only Catholics, but Jews and members of other religions feel this way." According to Podles, he and others have tried several times to make their views known,

but no one would listen to them seriously. He stated that his group was finally convinced that action should be taken when they learned that Student Council had decided to appropriate \$2,000 for an abortion loan fund.

"We did not know until last Wednesday that this was against Virginia laws," Podles stated. "As soon as we found out we initiated the warrants."

Podles observed that, although he is sure that his move will be interpreted by some as a political one, this is by no means the case. "I've been resolutely non-political here," he declared. "The situation has gotten worse and we felt it was necessary to take some sort of legal action." Although the DAILY has stopped printing abortion information, in contrast to the WEEKLY which still carries abortion material, Podles wanted to swear out warrants against both publications to indicate that he is not carrying a political grudge against policies espoused by either newspaper.

When asked if his primary complaint was not with the Student Council rather than with the campus publications, Podles stated, "Our greater objection is against them, yes. But the VIRGINIA WEEKLY is quite willing to make a test case out of this, so I'm willing to go along with it."

Jeff Bigelow of the WEEKLY stated that "We're going to challenge the law because it's unconstitutional. Our policies will not be affected and we will continue printing abortion referral ads." He and Doran have retained Charlottesville ACLU lawyer John Lowe as counsel.

When asked about their plans, Bill Fryer stated that none of the three former DAILY staff members would care to comment on the situation.

All of those arrested have been released on \$250 bond except for Doran of the WEEKLY, who was released on \$500 bond. When asked why Doran's bond was higher, Podles declared, "I had nothing to do with that" and said that he was not sure why this had been done.

The maximum penalty for this misdemeanor is one year in jail and a \$1000 fine. Asked how he would feel if the five received the maximum sentence, Podles said, "That is highly improbable." He stated that, although he was unwilling to hurt any individuals, "Since other channels had failed, what else can I do? Everybody else refused to listen to things rationally." He indicated that he was sure that the largest punishment they would receive would be a suspended sentence and a small fine: "I have been assured that they will not be substantially hurt."

"This law has never been tested before," Podles concluded. "It has to be tested sometime." He hopes that, through his action, other groups will be discouraged from providing abortion information.

The hearing has been tentatively set for May 27 in Charlottesville.

### self-scheduling begins next year

## Faculty considers Governance

by Robin Darling

The faculty met twice this month to act on two major proposals: self-scheduled exams and the report of the Ad Hoc Committee on Faculty-Student Governance.

At the first meeting, on Wednesday, May 12, faculty members stayed in ACL ballroom until 6:40 p.m., when the proposed plan for self-scheduled exams passed. The plan, which had previously been voted down on a number of occasions, was approved by a vote of 81 to 56, with five abstentions. Said one faculty member of the shift in feeling, "consistency is the hobgoblin if small minds, so I guess that would mean this is a very imaginative faculty."

One proviso, however, prevented the plan from going into effect during this semester's exam period: students must notify their instructors of the time slot in which they choose to take their exams at least two weeks before the exam date. By the time the faculty finally approved the plan, it was only nine days before the beginning of the exam period. Self-scheduling will be initiated during the summer school session, though.

Last Wednesday, the faculty met for what was described as "the longest meeting in history." The previous meeting had been adjourned due to parlia-

mentary difficulties until the May 19 "special meeting," when the faculty declared itself a committee of the whole in order to act on the governance committee proposals. From 2:30 p.m. until 6:00 p.m., it made changes in the proposals, the most important of which are: in the first motion for implementation, the sentence "That departments should develop and implement policies of student participation in departmental affairs," was changed to "That departments are urged to develop and implement policies . . ." Another sentence was inserted at the end of the motion: "The implementation of Motion I shall be at the option of the faculty of the individual departments."

In Section B of the second motion, the first part was reworded from "The Council will receive reports of all College Committees and determine what action shall be taken" to "The Council will receive reports of all College Committees and determine what action should be taken by the appropriate body or bodies." A sixth provision was also added: "The faculty may, upon the duly seconded motion of any member, and a vote by a simple majority of those present and voting, elect to retain or regain jurisdiction on any matter which comes before it, regardless of the action of the Council."

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# on Marriage

The institution known as marriage is perhaps one of the most overrated systems in the world. Recent divorce rate statistics and other sources of information show that what used to be known as "wedded bliss" is blissful no longer. Increasing numbers of people are, in some way or other, devising alternatives to mar-

riage which they feel will work out to be freer and less damaging. So because marriage is, of course, why we all came to college in the first place—or so they like to tell us—the articles on this page and on page 6 offer several alternatives to what has become the most hazardous social encounter in our society.

## Group living trends inspire new views of monogamy

Marriage, monogamy, and the traditional structure of the family are lately being scrutinized more critically than ever before; and the result has been the establishment of alternatives to each. The American public, which was shocked by the ideas in the book "The Harrad Experiment" in which students at an experimental college lived in coed rooms and became part of a group marriage in which everybody slept with everybody else, is lately becoming more aware of, and more tolerant of, the experimental marriage groups and communes which are forming all over the country.

One of the prototypes for experimental group living is the widely-publicized "big family" or group family plan originated in Sweden in 1967. "Commune O" in Denmark is one such group. Members of the "family" share the same living quarters, equally divide expenses and chores, and share the responsibilities of raising the group's children. Members of the commune were all friends at the University of Copenhagen several years ago when they developed their plan to form the family group of four women and four men. Their plan forbade any sort of legal marriage; two of the couples who had been traditionally married obtained divorces in order to live in the group. Members sleep with only one person during any period of time, but shifts in partners occur often. Experimental living arrangements such as the one at "Commune O" are quite prevalent in Sweden and Denmark; in the vicinity of Copenhagen alone, over 20 group marriages have been initiated.

Although group marriages in Scandinavia are rarely described as being "more intimate" than U.S. communes, many family groups in America have living arrangements similar to those in Europe. In some, infidelity is not encouraged, while in

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## Advocates of non-marriage differ in outlook

For thousands of years people have been getting married; to most people, the fact of marriage is a fact of life, and life without marriage is unthinkable. As it is with many traditions, however, the marriage tradition is not as stable as it used to be; and today we find that the idea of marriage is being discarded by a relatively large segment of society.

The most widely-used phrase for people who do not want to go through the religious and/or legal marriage procedures is the term "living in sin." The youth of today who are experimenting in cohabitation without marriage, however, believe that, not only are they not living in sin, but their relationships are probably more open and honest than those between married couples. They deplore marriage as being too inhibiting, hazardous, or frustrating to both partners. For this reason they decide either not to marry altogether or to conduct a trial period of living together as a prelude to marriage.

The marriage bond, most feel, is dangerous because it involves two people who are more or less trapped in an inflexible relationship. Perhaps not really knowing each other extremely well at first, the man and woman marry and find themselves thrown into a situation of almost constant contact with each other. Not only might the two feel overly repressed and inhibited by their marriage roles, but the things they learn about each other after the wedding day might make them wish they had never taken the step. By this time, however, it may be too late to back out gracefully: There are married couples everywhere who may dislike each other but remain together for the sake of their children or because they do not wish to bear the social stigma of a divorce.

Advocates of cohabitation without marriage tend to feel that the dangers of marriage are too great to allow oneself to go into a marriage rela-

tionship without being better prepared. The "non-marriage marriage" is considered neither as inhibiting nor as hazardous as a traditional marriage. Because the relationship can be dissolved at any time, there is no sense of feeling trapped or unfairly committed. "We do all the stuff you're supposed to do when you get married, only it wasn't because we had to. We did it because we wanted to," Nothing forced us, an unmarried MWC alumna explained about her premarital relationship.

With the nation's divorce rate rising higher and higher, many people are finding trial marriage periods to be good insurance that, should a couple eventually decide to get married after having lived together, the odds are in favor of it being a success. Waiting until after the wedding, they feel, is too late to find out all about the person you have married. Trial marriages are one way to prevent unpleasant surprises from occurring during legal marriages and are therefore a possible solution to the rising number of divorces.

Many advocates of the philosophies of women's liberation also disagree with the institution of marriage as it stands today, but for different reasons. Because marriage so often turns a woman with creative potential into a household drudge, most women's groups favor a complete restructuring of marriage as we know it.

Many feminists feel that the wedding ceremony itself is an indication of just what role the woman is expected to play after marriage. First of all, she is "given away" by the man who has formerly owned her—her father—to the man who will be owning her in the future. No one gives the groom away, because he belongs only to himself. Secondly, the minister will often use an apt Biblical quotation in the ceremony, such as this common one: "Wives, submit to your husbands... for the husband is the head of the wife, even as Christ is the head of the Church" (Eph-

sians 5:23-4). Lastly, there may often be a subtle difference between the vows of the man and those of the woman: he may be asked to say "love, honor, and cherish"; whereas she will promise to "love, honor, and obey."

However, it is what comes after the wedding, many women feel, that is so totally defeating to female initiative. The woman now becomes a housewife, working a 16-hour day, seven days a week—staying at home, doing the housework and cooking, and spending her day in the company of children. She also begins to be looked upon as a mere extension of her husband and under his supervision. For instance, one MWC student who plans to marry soon was appalled to find that, after the wedding, her own name would be no good in many places. Although she already holds credit cards for several Washington-area stores, once she is married she must obtain new cards. She therefore asked that the card be put in her married name as Mrs. Brown. She was told that this was against company policy and that the card would have to be made out to her husband alone.

Feminist groups generally feel that there are only two solutions to the problem of the oppressed housewife: marriage on an equal basis, or no marriage at all. An acceptable marriage would be one in which the wife is not forbidden by her husband to hold a job, both husband and wife share equally in all household tasks, both parents spend equal time caring for children, and parents avail themselves of some sort of daycare service for the children during working hours.

Although women's groups generally believe that a monogamous marriage system is here to stay, all agree that most aspects of marriage must be drastically revamped. The increasing number of all-women collectives and communes attests to the fact that, as more and more women become disillusioned with marriage, more will be willing to become involved in a new type of revolutionary celibacy.

# feedback

## Dervin commends movie selections

To the Editor:

Since I have often spoken out against the quality of the Saturday night film program, I would like to commend those who have been selecting and ordering films for the past several months. It has been gratifying to me in addition to see that such films as I and others had requested ("The Virgin and the Gypsy," "The Prime of Miss Jean Brodie," "Medium Cool," "Downhill Racer") have proven to be well-received.

I realize that most students don't want heavy culture on Saturday nights (their classes being stimulating enough), but I believe a balance can be struck in which films of quality and relevance can be found which are also enjoyable and moving.

I hope such a policy as implemented this year will be continued in the future.

Sincerely,  
Daniel Dervin

## If you're committed, come

To the Editor:

I am one of the Mary Washington College volunteers for the Stafford County Head Start Program, and I would like to comment on the irresponsibility of some of the other college volunteers. Stafford County provides transportation for the college girls at certain times arranged by Head Start and the girls. However, many times this spring, Mr. Crop, the driver, has come over to the college only to find no one waiting for him. This situation wastes his time, and is unfair to the expectant children and teachers at Head Start.

The funds for Head Start depend partly on volunteer hours, and I have been told how much the Stafford Head Start appreciates and depends on the college volunteers. This year the program is running short of the required hours and may lose some of its funds. Mary Washington volunteers may have contributed

to this loss - which results in an educational loss for these disadvantaged children.

I want to encourage every girl who has committed herself to this program to fulfill this obligation - which includes sparing a dime for a call if she absolutely cannot come.

Kim Warren, '71

## To those who are . . . and those who are not

For those soon to enter the real life/world/other which some of you out there in the green paradise have wanted all along to enter - why one does not know or ever will know - until now but now is no time to change the mind since one can't chicken out of it at this late date anyway unless one chooses an alternative which is a very popular word but might just be just as bad as the other as one's alternative is another real world or such and such as farming singularly or plurally either is bad or worse depending upon whether a choice was involved for if one had a choice he may still be able to get out unless dependents are involved so just put them to work and call it play or duty or ecology. Enough for the rest period moving on to the others who are not about to enter the real world it will happen to you sooner or later so don't forget it because you can't get out of it like the draft which can be shut off by closing the right door or better still not opening it in the first place but back to the problem at hand which is how to live successfully without paranoia because now all your friends are leaving and you aren't even engaged or dropped which is just as well because all things eventually fall or fail if there is a hole in the first one remember the one for those from the big cities who came here for the grass green not gold but on to the advice which is what advice columns give have you ever gotten anything free so what the hell did you look here for advice but is there ever reason for crudity another question to be left for another day so the moral is that there is no advice because you had no sense to think that it would be here ask the nearest dog they never die but simply sleep enough enough

d. a. calvert

# FORUM

## editorial

## Our fickle faculty

Last week the faculty, in a meeting of record length and tangled parliamentary procedure, passed the proposals of the Ad Hoc Committee on Faculty-Student Governance. The changes and additions were few.

However, after first having metamorphosed into a committee of the whole, the faculty voted in a few careful rewordings and strategic delegations and managed to emerge from its last meeting of the year with only a more watered-down edition of what had previously been a set of typically weak proposals.

Instead of being required to encourage student participation in planning and organizing, the individual departments are now merely "urged to" develop student participation, and even then only at their own option. So much for Motion I. As for the role of the College Council, a body of five students and five members of the faculty, it will be greatly reduced in terms of power. According to the original proposals, the College Council would have been the determinant of policy on the various college committees. As a result of the changes it will now act only to "recommend what action shall be taken." The faculty also allotted to itself two additional powers: to have final jurisdiction in matters which come before the Council; and to prescribe the staffing of such college committees "as it deems necessary."

As of this writing, there are no plans or arrangements for the student body to vote on these proposals. This is, however, to be expected, as the faculty has shown through its mangling of the proposals exactly how highly it respects student opinion anyway. If a student vote is ever held, it is hoped that this ludicrous and antithetical plan would be voted down at once. Since the faculty as a body so obviously feels student opinion to be superfluous and unnecessary, the proposals designed to encourage student participation in academic matters are a sham.

## reach out

## Growing your own

by philo funk

customers supply their own containers. Staten Island Community College urges its students to go beyond the purely individual solution to the food problem by massing together for group action. Tilling one's own garden is a personal measure for survival, but mass action is needed to liberate everyone from the unnatural and poisonous ingredients in supermarket food. The Staten Island student newspaper proposes "breaking the conspiracy between doctors, food producers, and the government" by mass boycotts of food items and more drastically by changing the present economic system that makes it unprofitable to serve the public welfare.

Once the foods have been grown in their natural state - unrefined and pesticide-free - the problem of preparation arises. So that the fruits of organic farming may not be destroyed in the hands of the cooks, an institution has sprung up on the West coast called the California Street Cooking School. Students pay for lessons on how to properly prepare low-cholesterol, vegetarian, and natural foods. Curriculum is enhanced by "make em yourselves" aphrodisiacs mixed to the beat of rock music, and by the school's unusual addition of bellydancing - or how to get rid of it all.

Organic farming may not guarantee sexual vitality, robust health, and world-wide peace and perhaps it is too pessimistic to say that Americans are degenerating into a nation of DDT'd invalids. But the movement is open for recruits and a plot of ground, a pack of seeds, and a little elbow grease aren't so vital that they can't be spared.

## THE BULLET

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Signed letters to the editor are invited from all readers. The BULLET will print all letters within the limits of space and subject to the laws of libel.

Letters should be brought to the BULLET office no later than Thursday before the Monday of publication.

The BULLET reserves the right to edit all contributions for grammatical and technical errors.

Subscriptions are \$4.00 per year. Write The BULLET, Box

1115, College Station, Fredericksburg, Va. 22408.

# All hail, dear Alma Mater:

(Editor's note: The following interview was conducted with Bruce Finke and Francis McCall, two of this year's male students. Finke is a residential student who has been housed over the Testing Center during the past school year. Before coming to Mary Washington College, Finke attended Antioch College, a coeducational institution in Ohio. McCall, a day student graduated from the University of Virginia two years ago and is attending MWC to pick up courses toward a teaching certificate.)

**BULLET**—What do you think of MWC in terms of being a man at a predominantly women's college?

Bruce—Well, one thing that I kind of miss is the opportunity to go out with the boys. Being a strictly female environment, the friends I was making were mostly female friends, and the types of social activities were very limited. I found myself "one of the gang," so to speak; and my impression when I was thinking of coming here was that it would be a really fantastic social situation, which it has not proven to be at all.

**BULLET**—What do you think about the social activity here?

Francis—I don't know that much social activity goes on, actually.

**BULLET**—Are there any differences between here and Antioch, which is coed?

Bruce—There are quite a few. There's no comparison as far as the atmosphere goes. I felt a community there, and this is definitely a weekend-away-from-campus school. The first part of each week is spent discussion what happened last weekend; and along about Thursday you start talking about what you're going to do for the coming weekend. And when you find somebody on campus for the weekend they're usually complaining about a paper they have to do, or they have so much work that they can't get away; or they complain about not being able to get away in some other fashion. When I was at Antioch the people didn't go away that much. They were involved with things on campus. The question of student government didn't come up there at all. There was rather a great degree of apathy toward student government because it was no longer needed. Problems were taken care of through student-faculty-administrative committees which made all the decisions, students having equal voice at the first decision-making level. Here—I think it's a strange place to go to school. I don't feel like I live here: I'm spending nine months here and then I'll be moving on. I don't feel this is my home, which is what I think school should be.

**BULLET**—Does it make much difference that you're a man in class with all the women—do the teachers seem to show any preference toward you?

Francis—I found that happening somewhat at first, but then I guess the novelty of it wore off. In my one psychology class—adolescent psychology—it makes a difference: they ask for the male point of view. And sometimes I'm afraid that some of the girls are going to go out of here with me being the definitive male perspective on sex; and that's unfortunate, because I don't feel that I am.

Bruce—I haven't noticed any special preference. Some teachers have said to me they were glad to have a male in their class. One teacher remarked that for nine years he's been teaching here—all girls—and it's nice to have a male in his class finally. But as far as any special treatment, I have been asked from time to time what the male point of view is on a certain subject; or a subject will come up that I will offer a different point of view on. I guess the major topic has been women's lib, where I have a somewhat opposite point of view from the consensus.

**BULLET**—Do you find there is much women's lib feeling here?

Bruce—I think there are very few that are "dedicated." A lot of them are interested in it, mostly from the equal jobs aspect; yet they still appreciate having their cigarette lit and having doors opened for them, even though they might talk about inequality. I've found that the majority of the stu-

dents here would like to have the nice things—such as having these things still done—yet they want to be treated as equals, sort of having the best of both worlds.

**BULLET**—You don't think they are compatible?

Bruce—I don't think it's really possible.

**BULLET**—How do you think classes are here, Francis, as compared to U.Va.?

Francis—I really can't say, because my last two years there I was in an honors program, and consequently I didn't go to class. I just had a one-to-one ratio—the student and the professor—and all I had to do was write a paper once a week. But I'm quite satisfied with the classes, with the academic setup here; I think it's fine. I think that students here are getting, for the most part, men who are more interested in teaching than in doing research: they wouldn't be here if that weren't the case. I think undergraduate courses here are just as good as, if not better than, U.Va.'s in some fields. I'm satisfied with all my courses and all my teachers, except one. I guess that's a good percentage.

The differences I see here in classes aren't really sexual differences. There are going to be differences in individuals at any school: some people study harder, some people are more dedicated, some people are more academically oriented. I don't think sex has much to do with it.

**BULLET**—A couple of years ago when there was so much controversy here over coeducation here, the people who wanted coeducation said that it would be much better: we would have the male point of view, men in the classrooms, etc. They also felt that perhaps men would be more aggressive in class and would stimulate more discussion. But those who were against coeducation felt that this wouldn't be true; that having men in class would make the women shy and would inhibit discussion. Which of these situations seems to be the case in your classes, if either? Of course, you don't really have a basis for comparison, because you don't know what it was like before.

Francis—I'd like to have been in a class with the majority of the students being men, and just one—or only a few—women, and seeing what that was like. I do know that at times, when some of my classes get boring, I can provoke discussion. I'm not so sure I could have done that in a class of all men.

Bruce—I don't think it's made a lot of difference in some classes. Some it probably has, mainly from the aspect of men being interested in different aspects of different things more so than women. I can't think of any particular examples off hand, but I have a different approach to some things.

**BULLET**—Do you think that, with men in the classes, the women here will tend to compete more?

Francis—I think that's a question for the girls answer. I'm not at all interested in competing with women, or competing much at all. I have a specific thing in mind, and I'm not that concerned with grades. I have a difficult time reacting to grades at all. I've been away from school for two years; and then for my last two years before that I didn't have to worry about grades; and consequently I was simply interested in doing my work to my own satisfaction.

**BULLET**—How do you feel about the Honor system here? Francis, do you find any differences between the system here and the one at U.Va.?

Francis—When I first got to U.Va. as freshman, Dean Runk—who I think is no longer a dean at Virginia—pointed out that, at first, the reason why the Honor system would work for us would be because we were afraid of it; and then after that it would grow on us and we would accept it, and it would be a part of us and that would be a grand thing. However, I felt, in my four years there, that the only reason the majority of the students followed it—didn't break it—was because of fear. Regardless of what they'd said, the overriding factor, the determining factor, was fear. I was perfectly willing to go along with the Honor system because it worked. It was simply a pragmatic thing for me: I wasn't going to steal anyone's books, or whatever, because they weren't going to steal mine. I wasn't going to cheat; it wasn't going to be a competitive thing around cheating, so I didn't have to worry about that. And then I had learned way

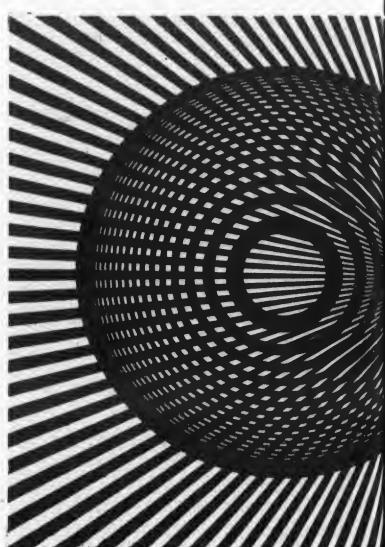
back in high school that you spent more energy in cheating than you did in learning something. So for simple, pragmatic reasons I followed the Honor system. Here, I actually haven't been confronted with it at all. I've taken one test this semester thus far, and the teacher doesn't believe in the Honor system so I didn't have to pledge it. I guess for me it's much like the loyalty oath in that I'll swear to it—because you have to; you need to for certain job applications, to get certain funds—but I'm not really concerned about it. It's not a moral issue with me; it's simply a pragmatic one.

Apparently the Honor System has changed considerably at Virginia, and it's changing here, too, loosening up. The whole idea of someone being as culpable as a person who's cheating, stealing, or lying for not turning them in I think is ridiculous. My answer to that is simply not to see them do it, whether you do in fact see them or not. I don't want that responsibility; I don't like that part of it, and I don't think that should be there.

As far as I'm concerned, I don't think there should be an Honor system, because I think ultimately it has to be based upon fear. People don't learn morals that way. They're going to have to inculcate their own morals, decide upon their own value systems. And that's not the way to do it. I don't think you can legislate morality, whether it's in college or whether it's some state legislature deciding that a woman with a certain I.Q. after she's had two illegitimate children will have to be sterilized.

**BULLET**—Was there an honor system at Antioch?

Bruce—I wasn't aware of one.



**BULLET**—When you came here, how did you feel about the Honor system here?

Bruce—The first thing that I objected to was a note I got in the mail saying that I had neglected to sign the pledge on the application form, and I would not be offered admission unless I proceeded to do so. And that was absurd; because of someone is going to lie, cheat, steal, etc. they don't mind signing a pledge saying they're not going to. And the whole concept, when professors here don't believe in it—and there are a surprising number that still don't—I don't see where the value of it comes in. Some people who are for the Honor system say if you do away with it there'll be no more take-homes, and so forth. But it just doesn't make any sense to me. I think it is something that perhaps once served a purpose; I don't think it does any longer. If someone reaches college age or attempts the college experience, and they are going to break our present Honor system, then aside from the fact that they shouldn't be in college in the first place, they're going to hurt themselves, eventually. There's such a great danger of the system being abused, as it is. As far as the punishments that could be meted out, I think if anything the Honor system as it stands should be totally restudied as far as what is right and what is wrong, and what sorts of punishments are fit to what crimes, and whether it is the school's job to administer the punishments in the first place.

**BULLET**—If a friend of yours wanted to come here, what would you tell him?

Francis—Well, first of all I'd want to know why he wanted to come here, what it was he wanted to get from his education. I guess if he wanted a liberal arts education, I would probably say that this is good—probably almost as good as any other school in the state. There are a few things—like the library's not that big—but it would depend on what he wanted to do.

There would be the problem with the social life; I'd have to tell him that there's not that much, that he would have to make the most of it, or he'd have to go to Washington or someplace like that.

I don't engage in social activity that much; I've just noticed that not that much goes on around here.

Bruce—I think the first thing I would do is ask him to examine the reasons why he wanted to come here in the first place. There are a few good departments here, mainly because of the professors in them. There is a great deal of average, adequate, competent professorship here—a few outstanding, and a few that are really atrocious. It would sort of depend on what type of things he wanted to get into, and whether he was willing to put up with a lot of the bullshit that goes on around here; and there is an awful lot of it.

BULLET—if you had found that you couldn't get an apartment off-campus and that you would have to live on campus under the rules which we live under, would you have done it?

Francis—No. Well, I was already in Fredericksburg. Probably the main reason I decided to go here was because I was in town and settled in. Otherwise I would have gone elsewhere. But it wasn't so

co-education here; how do you think it's going to go?

Bruce—There have been three males offered residency here for next year, from what I hear. I don't know about acceptances. I know there were something like about 33 applications. But as far as future coeducation I think the first step would be for a recruitment program, which I don't think really exists now. The feeling is—at least what I've picked up—is that the administration would still like to keep this a girls' school. And they're really not concerned about coeducating; they were forced to, in the first place; they didn't really want to, without going into it with an open mind. Some people like it and some don't. The people in power tend to be those who don't. And I can't see much future in it. I heard one administrator remark that they were thinking in terms of 20 years for coeducation; and with that sort of attitude I don't see much future at all.

BULLET—What do you think should be done to try to attract more men here?

Francis—I think you would have to restructure the whole school, and do the things necessary to give one, whether he be a man or she be a woman, more of a sense of community, more of a sense that they belong here. That's something that I never felt at Virginia, and I certainly don't feel here. I'm not demanding it now; I didn't expect it and I'm not pushing for it now; but I think if you want to get more men here and have it coeducational in the true sense of the word, then you'd set the school up so it's able to function as a small community, and with some type of solidarity to it.

BULLET—What about the possibility of coed dorms here—would you like to live in one, and do you think they would help build what you call a sense of community? Bruce, are there coed dorms at Antioch?

Bruce—All of them.

Well, as far as building a sense of community I think coed dorms is one of the most important steps; because you're taking out all of the dating aspect where, if you go to call for a young lady, it's very formalized. And there's the fact that your room is treated like an apartment situation, and if you wish to have somebody in to talk, or whatever, listen to music, it's like your own home. There's more of a sense of actually living there and being able to do what you want to do; and the fact that, in order to build relationships outside of the dating situation, you really have to live with people. It's very difficult here to gain a sense of community when there's separation by hours and buildings and so forth. I think coed dorms are a very good idea. And most schools that have them haven't run into any real problems, none of the major ones they anticipated. There hasn't been an increase in pregnancies or what-have-you—not that many more affairs, even, than would be projected for a coed school. I think people just get upright when the words "coed dorm" are mentioned: they have all these visions of what it may be, but it just doesn't turn out that way. And when you have a coed dorm situation, the people who get into this have a fairly healthy attitude to start with. The experience I had with coed dorms—I didn't find it to be any different than if I'd been living in an apartment building someplace.

Francis—I really can't say, because it's hard for me to envisage how dormitories could work out and be something like apartments. That's just beyond my ken.

Bruce—I would like to add one thing: in the experience I had, the reason coed dorms were done in the first place was security, and the fact that you didn't have a whole dorm full of women where somebody could sneak up the fire escape or what-have-you. And there were always men around, which made the job for the security police a lot easier. There were no attacks in the dorms, which there had been quite a bit of before they decided to co-educate the dorms.

BULLET—Do you have anything else you want to add?

Bruce—I think that spending one year here, for a male student, could be a very fruitful experience in the fact that the attitudes you would have about women would change. Simply in one respect: seeing them during the week and on the weekends,

and the changes in appearance, manner, and so forth. It's had a great effect on me. And in some of the relationships that are possible you can gain a greater understanding of each other. But I don't think it would be a healthy thing to, say, spend four years here. Because although your experience in this particular area could gain, more than, say, in an all-male school or even a coed school, that's only one area that you would be gaining something in an area you'd be missing out on so much more. Perhaps one year is fine; but under the present structure I don't think it's a good idea.

BULLET—You spoke about the differences here between women during the week and women during the weekend. How do you think the weekend relationships women have here are affected by their being only on weekends?

Bruce—with a weekend situation, any two people can only present the side they want to present all the time; because two days isn't that long to put on whatever kind of show you want to. But if you're in a coed school or a coed society, when you're seeing these people throughout the entire week you see so many different aspects of them, and you're not always in the weekend situation where you're going to parties and seeing people, or doing only certain types of things. And I think once a woman graduates from here she still has some things to learn, if she hasn't taken advantage of her summers to learn these things. Too, often, I think, students tend to go home and they have their high school friends and their parents, and this is what their summers consist of—maybe working. But there isn't really that much of "seeing the world." Mary Washington doesn't help you to see the world.

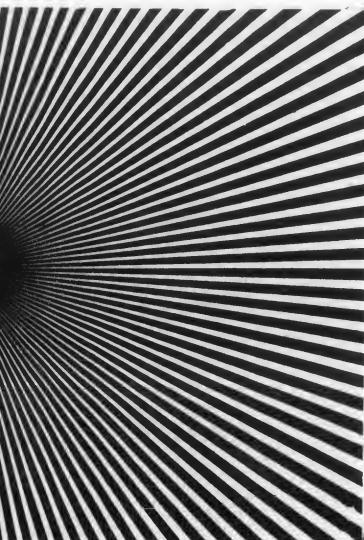
Francis—Part of the reason I came here was because I didn't like the weekend situation that I was exposed to for four years at Virginia. I knew there was a lot that I needed to learn—a lot lacking. And I wasn't quite sure I could learn what I felt I needed here; but I certainly felt that I had a better chance here than I would have at an all-male school, or a predominantly-male school. I think I would have been wiser to have gone to a truly co-educational school; because even though I have learned a lot of things about relating to women more on a day-to-day basis that Bruce was talking about than I had before, and that's been extremely helpful, there's still too much segregation between the sexes. There are a lot of invisible, and a lot of visible, barriers here. I think having an equal number of males as females, and then providing a situation in which they can live together, on some kind of healthy basis, would go a long way toward providing the kind of experience I would really want and need—and that I think a lot of other people would, too.

BULLET—Can you say that you've been happy here?

Bruce—There have been moments that I shall probably tell my grandchildren about, if that should arise. And there have been moments that I have been totally frustrated—rather down on things in general. I've found certain needs that haven't been satisfied here. The major thing I see in this school is a lot of potential; but I also see this potential is channeled in only certain directions. There are certain accepted things and certain things which are discouraged. The atmosphere of an academic community should be one of the pursuit of education and learning, in whatever area you wish to learn, rather than the student being informed of what it is he should learn. I guess that would get into the whole concept of what education is, as I perceive it, at Mary Washington, rather than the learning experience as I perceive it.

Francis—I could say whether or not I've been happy, or whether I've been happier than I was before, but it wouldn't have that much to do with the fact that I'm at Mary Washington. For so long I wasn't allowed or able to do what I wanted to do at all, and now I'm enjoying much more of what I want to do; and that makes me happier than I was before. But that doesn't mean that there aren't vast areas that could be improved, both in my own character and in my surroundings, to make me even happier. And I think Mary Washington could be improved considerably, and that would make me happy.

see INTERVIEW, page 8



much a matter of not wanting to comply with such-and-such a rule. But the question doesn't really apply to me because I was already settled in. I guess if it was a question of wanting to go to Mary Washington and having to be a residential student—well, I wouldn't go here if I were going to have to be a residential student. But then I wouldn't go to U.Va. if I was going to have to live in the dorms, either. I simply don't want to live in a dorm.

Bruce—As far as next year goes, I would not live on campus. I would rather not be in school than be in school and live here on campus, if that's what it came to. I think the most outrageous part is visitation. I am supposedly making my home here, and this is where I live; and this is the first place I've ever been where somebody's told me that I can't have who I want, when I want, in my own house. And I just don't like the feeling at all.

BULLET—Supposing that a dorm should be built here for men, do you think the rules should be made the same as the women's rules; or do you think that the rules in the men's dorm should be more liberal?

Francis—I don't think that there should be any rules for either one.

Bruce—I would have to agree with that. I would project that if there were rules in a dorm for men, the possibilities of having male residential students would be greatly decreased.

BULLET—How do you feel about the future of

## A man's-eye view of MWC

# Gay marriages: "Christ would be open"

by Bethany Woodward

Although it seems that a large segment of our society is beginning to develop anti-marriage sentiments, members of one group have started to marry in unprecedented numbers. Homosexuals, who have traditionally been denied the right to either a church or otherwise legal wedding, have recently been calling for the right to marry as part of the new gay consciousness movement.

One part of the world in which marriages between those of the same sex is more or less common is the Netherlands. In Amsterdam, which is described as a "mecca for homosexuals," gay people are treated sympathetically by both public and police. The churches, too, encourage tolerance and permit gay couples to marry. The official position of the government is one of empathy, also: "Repression merely pushes homosexuals to the margins of society," a Dutch government sociologist noted.

In the United States, California seems to be the capital for gays who wish to receive church weddings. A Los Angeles homosexual, the Rev. Tony Perry, marries gay couples in his church called the Universal Fellowship of Metropolitan Community Churches. California law recognizes all marriages between partners who can show a certificate from an ordained minister proving that their marriage has been solemnized in a church ceremony. This law does not stipulate that the partners be a man and a woman, only a "husband" and a "wife." "We substi-

tute the word 'spouse' for 'husband' and 'wife,'" Perry explained.

Both the Catholic and the Protestant churches have lately sponsored symposiums dealing with homosexuality and with the official church positions on the subject. At a symposium held at the Cathedral of St. John the Divine in New York which dealt with the church and the way it should classify homosexual acts, the Rev. Walter D. Dennis stated that there should be no distinction drawn between gay and straight marriages. Homosexual marriages, he believes, "should be judged by the same criterion as a heterosexual marriage—that is, whether it is intended to foster a permanent relationship of love."

Despite the oft-heard criticism that gay marriages do not have good chances to succeed and are generally short-lived, Drew Shafer, president of the Phoenix Society and an officer of the North American Homophile Conference, argues that homosexual relationships are often comparable to heterosexual relationships in terms of duration. "I know some couples who have been together 25 years or more," he stated, and indicated that such long-term gay marriages are not as rare as is commonly supposed.

One gay couple which has received much recent publicity is Jack Baker, founder of FREE: Gay Liberation of Minnesota; and Michael McConnell. McConnell, who was graduated from the University of Oklahoma with a masters degree in library science, was involved in a court case late last year when the University of Minnesota refused to hire him for a job on the grounds that he intended to commit sodomy. A federal court upheld McConnell's plea,

ruling that "to reject an applicant for public employment, there must be shown a reasonable relationship between efficiency in the job and homosexuality." Last year Baker and McConnell applied for a marriage license in Minnesota after having lived together for over three years.

"Straight and gay people both ask us why we can't live together quietly and not cause trouble," stated Baker. "The answer is simple: we want equal rights—whatever heterosexuals have, we want too." However, the Hennepin County Attorney in Minneapolis, where they applied for the license, decided that the pair should not be issued the license because such a marriage would "result in an undermining and destruction of the entire legal concept of our family structure in all areas of law." Baker is presently appealing the decision and if necessary he will take it "all the way to the Supreme Court."

The Baker-McConnell household is very similar to that of straight married couples except that there is no role-playing. "I do the dishes," says Baker, "because I don't like to cook." "And I do the cooking," says McConnell, "because I cook better than Jack."

A Catholic all his life, Baker attends mass regularly with McConnell. At one service Baker challenged the priest's sermon concerning the openness of Christ in accepting people when he asked, "Do you feel that if two people give themselves in love to each other and want to grow together with mutual understanding, that Jesus would be open to such a union if the people were of the same sex? The priests, after a moment's hesitation, answered, "Yes. In my opinion, Christ would be open."

## Communes inspire new "marriage" trends

from page 2

others partner-swapping is tolerated or even encouraged. The Family, which makes its home near Taos, New Mexico, is a group of more than 50 people in which pairing off is frowned upon. "Everyone is married to everyone. The children are everyone's," a family member explained. "Harrad West" on the West Coast is composed of four men and four women who have patterned their style of living after the book "The Harrad Experiment." They all consider themselves to be married to each other, and mate-swapping is mandatory.

Most American communes or family groups, however, encourage at least short-term monogamy. Members are usually expected to be faithful to the person with whom they are sleeping at the time, although there is generally no rule against changing partners if one arrangement has now worked out satisfactorily. Twin Oaks, a Virginia commune, encourages monogamy with or without marriage. When a new member first enters the group he or she is given a room with a member of the same sex until a compatible sleeping-partner of the op-

posite sex is found. If the first attempt does not work out well, the two attempt to find new partners. In almost all American communes, whether there is monogamy or not, child-raising is a cooperative venture: everyone helps to raise everyone's children.

The Warehouse Family in San Francisco is one example of a group which has remained monogamous but which has initiated experiments in child-raising. The Family is composed of four women, three men, and five children. Last year they decided to give the three older children a switch in parents. The purpose of the experiment was to encourage both children and adults to learn to deal with others on different bases and to give parents the experience of sharing their problems with other adults. According to Margaret, the natural mother of two of the children who have received new parents, the experiment has been a successful and happy experience for everyone involved. "I've been divorced four years and my daughters are too female-oriented," she explained. "Now, John and

See COMMUNES, Page 8

## 'Hot Line' planned for next September

Beginning next fall the Fredericksburg Hot Line will go into operation, serving the MWC campus and the Fredericksburg area. Sponsored by the Pratt Mental Health Chapter and the local Junior Women's Club, it will resemble the Listening Ear telephone service which is presently chiefly serving the middle-aged and elderly.

Local psychologists and 10 volunteers make up the planning committee for the project and a team of medical, legal, ministerial, psychological and psychiatric volunteers will aid in training volunteer telephone aides.

Once the Hot Line is functioning, aides will staff telephones seven days a week to talk to teenagers and young adults about problems such as drug abuse, pregnancy, VD, acute depression, parent-child relationships, marital conflicts, and loneliness. If 24-hour service is not feasible, phone lines

see HOT, page 8

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COUPON 9

## Senators act on S.A. amendments

by Liz Dodge

The Senate met informally last Monday, May 10, as a Committee of the Whole to pass new amendments to the Student Association Constitution dealing with the allocations of the student activities fee.

The new amendments provide for the establishment of a Student Association Finance Committee which will approve allocations of the student activities fee upon application from the Board of Publications, social activities, and student organizations. The committee will consist of three senators elected by the senate, and the Executive Chairman, legislative chairman and secretary-treasurer of the executive cabinet. Mr. Edward Allison, comptroller, will serve as consultant for this committee.

In spite of their difficulties in mustering a quorum at their meetings, the Senate voted down an amendment which would allow a senator to issue a written proxy to anyone of her constituents to take her place at a Senate meeting. Most senators felt the existing rule, which allows a senator to send someone in her place with twenty per cent approval from her constituents, was flexible enough. They also expressed concern that a person who did not regularly attend Senate meetings would not be as effective as one who did. Senator Ann Walsh stated, "The person holding that proxy will not—hopefully will not—have as much rapport with her constituents as her senator would." Summing up many of the senators' feelings, Trish Ferrand added, "Just because you have a certain amount of people doesn't mean you have a Senate meeting."

## 'Hot Line' to serve college, community

from page 6

will probably be open for 12 hours each day. The time between 2 p.m. and 2 a.m. has been suggested as the most critical period.

The service will be funded at first by local contributions, which will be matched by the state.

Representatives of the Health Chapter and the Women's Club emphasize that young people who call in do not have to have a "serious" problem. Staffers will be prepared to talk, offer advice, or deal with a crisis.

Sponsors of the program hope to have college students volunteer as phone aides. Interested students should call the Pratt Chapter office at 373-0208 and ask for an application form. Potential aides will probably go through a 10 or 12-week screening and briefing program.

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# news in Brief

Jeanne Cruickshanks and Sandy Ciarcia have been elected co-editors of *Aubade*, campus literary arts magazine, for the 1971-72 session. The magazine will be published three times during the next school year.

Any students interested in working on the *Students for McGovern* Committee next year, either on campus or in their home states, are asked to contact Jill Hadden, ext. 454, before May 29.

The College is making an effort this year to pre-register all student automobiles for the 1971-72 session.

Any student anticipating having a car on campus at any time during the next school year is asked to leave his name and address in the Office of Student Services, ACL 204, before June 6. Those signing up will receive additional information during the summer.

Copies of the 1970-71 **BATTLEFIELD** are still available for purchase. Anyone desiring a copy of the yearbook is asked to contact Jane Hunt, ext. 421 as soon as possible. Purchase price is \$8.

"Cool Hand Luke" will be shown Saturday, May 29 at 8 p.m. in G.W. auditorium. The movie stars Paul Newman.

## 28 men expected for next year

Mary Washington College has enrolled 28 men for the 1971-72 session, according to Ray Merchent, director of admissions. Merchent points out that the deadline for students desiring day-student status is not yet past, leaving the profile incomplete.

Six first-time men were accepted by the college and of the six, four have confirmed the offer. There were 20 men applying as upperclassmen transfers; 12 were offered admission and all accepted. Twelve men will be returning from last year. Of the 28 men expected next fall, two have asked for residential accommodations.

Merchent cites a "fairly high attrition rate" among the male students, noting that MWC lost seven of its 22 men this year.

As part of a more general profile, there will be 64 entering freshmen, according to the most recent figures. Out of the pool of freshmen, 29 day students have been accepted.

Merchent says, "There are fewer applicants for residential . . . more students are applying for day-student status." He relates this trend to the general nature of the national economy.

## Players presented awards for season's performances

Becky Davis and David Cain were honored as most outstanding actress and actor of the season by the MWC Players at their annual awards dinner Wednesday night in ACL ballroom.

Davis, a senior dramatic arts major, received the award for her performance in the one-act presentation "Tiny Alice." Cain, MWC professor of religion, was noted for his role as Pinchwife in "The Country Wife."

Margie Garmey and Michelle Billy were both awarded the Drama department Key award, given annually to a senior for outstanding academic attainment and participation in productions during four years at the college. The recipients were chosen by the drama department faculty.

The Players also voted John Moughan and Pat

Bishop most promising actor and actress of the season. Moughan performed in "The Country Wife" and "America Hurrah." Bishop was noted for her roles in "America Hurrah" and several one act productions.

Becky Currin, who assisted with lighting and costume design for several of the year's productions, received the annual award for achievement in technical operations. Stephanie Grogan was honored as best director of a one-act production by the members of the directing class for her direction of Harold Pinter's "The Night."

With the exception of the directing award and the Key awards, winners are chosen by the Players from nominations made by the officers and faculty advisors of the club.

### Classifieds

SUMMER EMPLOYMENT—Would you like to get paid for your efforts rather than pass the profits on to the Establishment? If you are interested in earning extra income for next semester, call Ron Thorpe, 703-670-5502, to arrange an interview. Full or part-time work.

Interested in working on the BULLET next year? Call or stop in: ext. 393 or ACL 104.

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# Interview

from page 5

**BULLET**—Are you looking forward to coming back here next year?

Bruce—I'm doing everything I can not to. I feel it would be unfair to myself to obtain a degree from here. Without hoping to appear trite, I think any aim at coeducation would have to start with changing the name. At first glance it may appear a little bit absurd, but in the outside world—in the word of "reality"—where you go to school quite often makes as much difference as how well you did in school, and a name means a great deal. A man applying for a job saying he graduated from Mary Washington quite conceivably could raise some eyebrows. But apart from that aspect of it, I think, as far as the learning experience, I could quite possibly gain more at some other school. To really learn here one has to be extremely selective. One can be "educated" here, but learning is much more difficult to accomplish. And apart from that, as well, in order to get the most out of whatever school you attend, you would have to be—well, I hope not—"content" with the school, because if you were content then there would be no change—but not frustrated with the school. Healthy concern is always good but frustration doesn't do anyone any good at all. And I feel like I'd be less frustrated somewhere else.

Francis—I guess I'm looking forward to coming back and taking more courses, and doing better in working with them than I have this semester. I'm also looking forward to student teaching next fall; I think that I'll be excited about that. Either that or I'll decide it's not what I want to do and drop it. I guess what this has shown me is that I need to examine more—why I'm here, what I want from this place. I guess I never expected much from this place, and consequently I haven't asked much from it. And of course nothing's going to get done that way.

## Faculty acts on two proposals

from page 1

Under the third motion Section B, which deals with the College Committee's responsibilities, was changed from "To determine faculty-student ratios and terms of service on College Committees" to "To recommend faculty-student ratios and terms of service on College Committees."

Motion IV was deleted in its entirety. Substituted was a new motion, that "The faculty may, upon the duly seconded motion of any member and a vote by a simple majority of those present and voting, create such committees as it deems necessary. The staffing of such committees shall be in a manner prescribed by the faculty."

After acting on the proposals, the faculty dissolved the committee of the whole and returned to its regular meeting. Although it did not vote on the changes at that time, ballots will be mailed to members, who must return their ballots by June 1.

A member of the faculty who was present at both meetings called the "governance proposals . . . a real mess," but felt that they would pass by a three to two ratio. He also stated that, even though the student body will be asked to vote on the proposals, "the feeling at the meeting was that they will go into effect whether students approve it or not."

## Communes inspire new "marriage" trends

from Page 6

Patrick have to deal with their whining . . . and I get the groovy parts. I'm their friend now."

Communes which offer alternatives to marriage, monogamy, or the traditional family as an isolated cell group have been widely criticized and even considered hazardous because of the effects some people feel they will have on society. One of the "dangers" of the commune which is most commonly cited is that the entire traditional family struc-

ture will be destroyed, and with it the American way of life.

In an article for the Saturday Review, however, Herbert A. Otto explained that the recent rash of communes is evidence that people merely want to make more flexible those types of relationships which in the past have been frozen and inhibiting. "At this time of change and accelerated social evolution," he added, "we should encourage innovation and experimentation in the development of new forms of social and communal living."

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